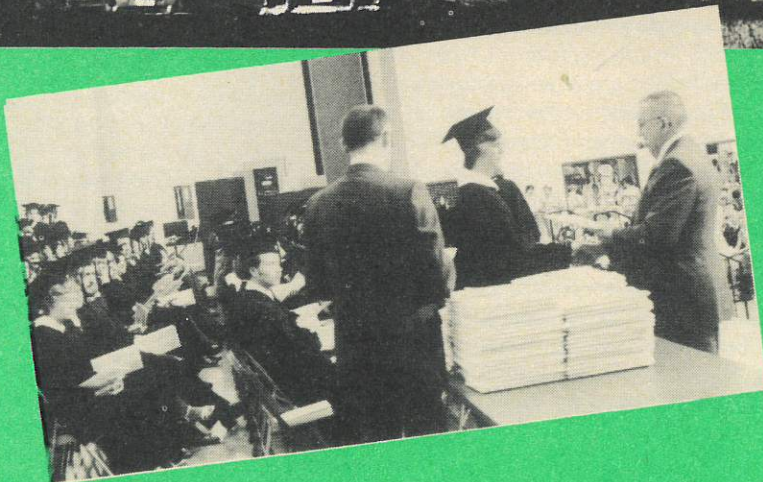


The Northwestern Lutheran

July 20, 1980



**DMLC
Graduation**



Comments by the Editor

Laborers for the Vineyard — These words are being written just after our return from the Faculty Conference at Martin Luther Preparatory School in Prairie du Chien, Wisconsin, June 12-14. This conference, held every four years, brings together the 192 educators in our Synod's six worker-training schools, together with representatives of 19 area Lutheran high schools and Wisconsin Lutheran College.

What a thrill it was to see and hear so many dedicated Christian educators concern themselves with the problems and challenges of the all-important work of preparing future pastors and teachers for the Lord's vineyard! How important it is that congregations and individual Christians make it their business to encourage qualified young people to attend our worker-training schools to prepare themselves to gather in the Lord's harvest! There is no career that offers greater joy and satisfaction than the Christian ministry. Its accomplishments and rewards are eternal.

During these summer months many young people are making decisions about their life's work. Words of encouragement from parents, pastor, teachers, or friends may be the deciding factor in influencing them to dedicate themselves to a life of service to their Savior.

Justification — This doctrine is the topic currently under discussion in the Lutheran-Roman Catholic dialogues sponsored by Lutheran World Ministries, the U.S. agency for the Lutheran World Federation, and the Bishops' Committee for Ecumenical and Interreligious Affairs. Since these dialogues were begun in 1965, the participants have discussed and published documents and common statements on baptism, the Nicene Creed, the eucharist, ministry and papal primacy and infallibility.

Justification is indeed one of the issues that has separated Lutherans from

Catholics since the sixteenth century. Entirely apart from the question of the propriety of these dialogues, one of the problems certain to prove embarrassing to the Lutheran representatives is the incredible fact that the Lutheran bodies involved do not agree among themselves on what the doctrine of justification is. This became painfully apparent when the Lutheran World Federation met at Helsinki in 1963. Prudence would seem to suggest that setting one's own house in order ought to have priority.

Lutheran confusion regarding the doctrine of justification is not only shameful, it is inexcusable. The Lutheran confessors at Augsburg 450 years ago knew where they stood. They declared: "It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us."

Of this doctrine, which is the very heart of the gospel, Luther said: "Without it the church of God cannot exist for one hour. Whoever departs from it does not know God and is an idolater."

A Tremendous Bargain — That is the frequently heard comment of those who have visited the scenic and spacious campus of our newest worker-training institution, Martin Luther Preparatory School in Prairie du Chien. Purchased at a cost of \$2.8 million and remodeled to serve our need at a cost of \$950,000, the property is insured today for \$14 million. With veteran school administrator Prof. Oscar Siegler at the helm, MLPS has successfully completed its first year of operation. In 1981 it will host the biennial Synod convention. Its facilities are admirably suited for this purpose.

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

The Northwestern Lutheran

(ISSN 0019-3512)

Volume 67

Number 15

July 20, 1980

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE
is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$5.00 Three years, \$13.00
Five years, \$18.00

\$3.25 per subscription if 25 or more undressed copies are sent in a bundle to one address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to **The Northwestern Lutheran**, 3624 W. North Ave., Milwaukee, WI 53208.

Allow *four weeks* for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The *deadline* for submitting materials intended for publication in

The Northwestern Lutheran
is *five weeks* before the date of issue, Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

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The Cover

Though Dr. Martin Luther College at New Ulm, Minnesota has many new buildings on its campus, both present students and alumni have a soft spot in their hearts for the oldest edifice on campus. News about DMLC will be found on pages 232 to 235.

THE NORTHWESTERN LUTHERAN

Editorials

Depression Nostalgia Last fall as the golden anniversary of Black Thursday and the beginning of the Great Depression of the Thirties rolled around, there was little celebrating but much recollecting. Causes and results were probed amid an undertone of concern that it could all happen again, was perhaps already beginning to do just that.

Readers old enough to remember October 24, 1929, will recall some of the Depression effects on the churches: budget slashes and unpaid workers, standstill and cutback in mission endeavors, long lines of trained workers waiting for assignment. Those were bleak days that no one wants to see repeated.

There is also a more encouraging aspect of the matter, generally forgotten but worth noting. In the depth of the Depression, in 1932, experts in economics tell us, the share of "total personal consumption expenditures" spent for religious and welfare activities stood higher than it has ever been since.

The figure then was .02 percent. In the better days of 1950 it dropped below .01 percent. In 1970 it was .014 percent and in the current statistics it is slightly lower. People seem to need an economic setback to put a brake on their selfishness and materialism.

The lesson is much older than 1932 or 1929. Haggai told God's nation long ago that their depression was caused by their lack of zeal in building the house of the Lord.

Our concern need not be a lack of religious contributions in a depression, should one actually come. The contributions will probably increase proportionately at such a time. Our concern must be a dearth of offerings in days of prosperity.

E. C. Fredrich

God Speaking "Washington State's Mount St. Helens blows up with 500 times the force of the Hiroshima bomb, turning lush forest into desolate moonscape and dropping tons of ashes on three states," explains the picture's caption in awesome prose. A series of terrifying tornadoes devastates a peaceful city in the state of Nebraska. Earthquakes crack the earth and crumble buildings in the state of California and the Republic of Mexico. A searing drought plagues New South Wales, dooming several million sheep and cattle to slow death as people fall to their knees in prayer. Unstoppable floodwaters rush over farms and cities in scattered parts of the country as the inhabitants flee in terror.

These disasters are known in insurance circles and legal documents as "acts of God."

Meanwhile our nation is on a self-help kick. Bookstores abound with volumes telling you how to be what you want to be and how to do what you want to do. Use

your potential. Take a positive approach. Assert yourself. Lecturers go about the country cheering you on to ever greater heights of personal achievement and self-realization. It's up to you, they assure you.

All this is a little hard to believe when volcanic ash is obscuring your vision and choking your carburetor, when your house and all your personal possessions are blown away, when floodwaters creep ever closer to your door, when the chandeliers in your sixteenth-floor office are swaying and the pictures are falling off the wall.

Some people laugh at the term, but maybe these *are* acts of God. Maybe he is telling us something. And what he may be telling us, without words, but in terms which everyone can understand, is "Be still, and know that I am God."

In the face of the evidence, who can doubt it?

Immanuel Frey

Methodists Acknowledge Crisis The Methodists had better acknowledge a crisis. Over the last decade the denomination has declined by 1.4 million members, from 11 million to 9.6 million. Twenty years ago it was the nation's largest Protestant denomination; now it is uncertain it knows what it means to be a Methodist.

Methodism began as a reform movement with the Church of England. In America it gradually became known as an evangelistic group "far less theologically demanding than some other churches but insistent on strict standards of conduct," following what its founder, John Wesley, called "a life of holiness." In the 1920s the church became a battleground in the conflict between the well-educated Methodist "modernists," who embraced such ideas as evolution; and the "fundamentalists," who strove to be loyal to Scripture. The modernists won.

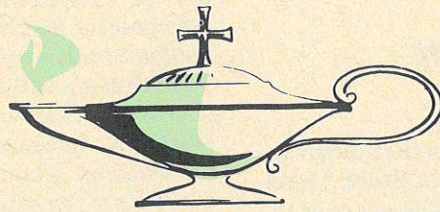
Today no less than 30 percent of the Methodist clergy refuse to affirm the full deity of Christ. Eighty-two percent of the Methodist clergy recently answered the question, "Do you believe the Bible to be the inspired Word of God?" with a "No!" Most of them have abandoned the faith of their church's founder, who said: "If there be any mistakes in the Bible, there may well be a thousand. If there be one falsehood in that book it did not come from the God of truth."

The liberal wing of Methodism has long promoted a social gospel. It has been active in politics and both national and international affairs, seeking to unite the kingdom of God and the kingdom of the world. The Methodist Church strongly supports racial justice, for example; and the elimination of sexism, and the development of services for ethnic minorities. It is more concerned about social and economic justice than about divine justice.

Once a crusader for what Wesley called "a life of holiness," this church is now being torn apart by conflict over drinking and over sexual ethics; for example, over the issue of homosexuality.

(Continued on page 239)

Studies in God's Word



Gospel Gems from The Revelation to John

“Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world. . . . Behold, I come quickly; hold that fast which thou hast, that no man take thy crown” (Revelation 3:8-11).

In Jesus' letters to the seven churches in Asia Minor we have repeatedly noted the relationship between faith and works. In his letter to Sardis, the subject of our last *Study*, the congregation is described as dying because their faith was largely inactive. They were still going through the motions, but their works were outward and external, mere formalities.

Commendable Mission Zeal

Quite different is the situation in the congregation at Philadelphia, to which our present letter is addressed. Here was a congregation that was alive and active, very much aware of the privilege and opportunity of sharing its faith in mission outreach. God had placed before them an “open door,” and despite poverty and weakness, they had seized the opportunity. Hence the letter to Philadelphia can be wholly commendatory, without any rebuke.

Jesus says, “I know that you have little strength, yet you have kept my word and have not denied my name”

(3:8 NIV). The Philadelphians are living examples of what Jesus meant when he said, “Blessed are they that hear the word of God *and keep it.*” Keeping the Word does not mean retaining it just for ourselves. It means *obeying* the Word, following its directives of accepting the Word for ourselves in faith and then sharing it with others.

This *keeping* the Philadelphians have done and in turn they now receive the Savior's promise of grace that they too *will be kept*. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world.”

Hour of Temptation

The Revelation speaks much about evils and hardships that befall the church. For example, chapters 6 to 9 give a grim picture of war and plague and famine and satanic hostility of every sort. These are very real trials. We too chafe under them as we attempt to live a Christian life in the world in which we find ourselves. And yet, through it all, God always maintains his 144,000 (7:4), a number representing the sum total of all believers, all those whom he has “sealed” and whom he keeps from all danger through his Word and Sacrament.

Present Grace

The “key” to survival is the Word. “Because thou hast kept the word of my patience,” Christ promises, “I also will keep thee from the hour of temptation.” That promise is not given us because we keep the Word so well, but

rather it is a promise of grace. He gives it as a free gift to all who believe his Word.

Future Grace

It is furthermore a gift that is not restricted to the present but lasts for all eternity. “Behold, I come quickly,” he says. “Hold that fast which thou hast, that no man take thy crown.” Note that in Christ we *are* saved people, we *have* salvation. It is ours already here and now. We have something to which we are to hold fast, lest it be lost. Now we see through a glass darkly, but the time is coming when we shall see Christ face to face. That is what he is referring to when he says he is coming soon, at which time we will put on eternally that “crown” which now can still be lost.

Pointing forward to that day, Jesus makes three great promises. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out” (3:12). In earthquake-prone Philadelphia strong, solid pillars were a picture of permanence. When Christ returns at his second coming, then we shall be “pillars” and our joy and bliss in heaven will be permanent, for we “shall go no more out.”

What is more, Jesus tells us what our permanent address is then going to be. “And I will write upon him (the believer) the name of my God, and the name of the city of my God, which is ‘New Jerusalem’ which cometh down out of heaven from my God.”

And finally he promises, “And I will write upon him my new name.” We bear Christ's name even now. We are Christians. But there he will write upon us his new name. We will not only be his, but we will be like him, sharing in that glory which he had with his Father already before the world began.

What the full implication of all these promises is we can barely begin to grasp. But we know that they are a treasure inestimably precious, a “crown” well worth waiting for. And he tells us that it will not be long. Very soon now he will be coming to take us home to himself. Only let us be ready and waiting. By firm faith in him who has washed us of our sins and cleansed us with his blood, let us hold fast that which we have, that no man take our crown!

Armin J. Panning

Mining the Treasure of God's Word

Matthew 7 — 8:13
Luke 6:37 — 7:10



JULIAN G. ANDERSON

Various Warnings — Another Miracle

To begin with we're going to finish our study of the Sermon on the Mount, and before you begin you might reread the last two lessons as a review. Then turn to

Luke 6:37-42

Here we're going to follow Luke's account, which is fuller, noting that Jesus is warning against something that the citizen of the kingdom of heaven must *not* do, namely, think of himself as better than others. See how the first phrase in verse 37a is expanded in verse 37b, and hi-lite both. Here Jesus reminds us that there is only *one* person in the kingdom of heaven who has the right to judge and condemn; and we are *citizens*, not lords or rulers. The truth is that *all* sins have now been declared forgiven (see 2 Corinthians 5:19a), and this fact must determine our attitude towards others (v. 37c). Then in verse 38 he tells us how we should treat others. Underline and notice the promise that he gives us here.

Verses 39 and 40 serve to introduce verses 41 and 42, which continue the thought of verse 37ab. The noun in verse 41a rendered "mote" in the KJV is best rendered by "the speck," picturing something truly insignificant; and the noun rendered "beam" (KJV) in verse 41b is best described as "a big piece of wood," which would truly blind a person if driven into his eye. The truth is that *our* sins must appear much *greater* to us than the sins of

others, contrary to normal human behavior, with the reminder that we cannot judge and condemn others until we are free of all sins. Next let's go to

Matthew 7:15-20

This passage sounds another warning, an important one for our spiritual health. Underline verse 15a, and note Jesus' description in verse 15b. "Dangerous wolves" would be the best description. Verses 16-20 tell us how to see through their disguise. The "fruit" of a prophet is what he *says*; and this must be in harmony with the *Scriptures* (Jeremiah 23:28), so that we must *know* the Scriptures. Then

Turn to Luke 6:46-49

Now, as Jesus concludes the Sermon on the Mount, he returns to the thought of the opening paragraph (Matthew 5:2-11) and gives a practical picture of the citizen of the kingdom of heaven (v. 47b, hi-lite, beginning, "listens" or "hears"), noting that discipleship is more than just listening to God's Word. What we hear must control our lives. Verse 48 is a little parable, illustrating why such a citizen is a wise person, since his "house" of salvation will stand fast against all the storms of life. The false disciple is then pictured in contrasting terms in the parable in verse 49, and this served as another warning to all those who were listening to him that day. Next let's continue with

Luke 7:1-10

The incident recorded here is not the same as that found in John 4:46-54, although both concern an important person who lived in Capernaum. In John 4 Jesus was in Cana, and the man's son was sick. Here Jesus has returned to Capernaum (v. 1), and the man is identified as a centurion whose slave was sick (v.2), a slave whom he valued very highly. Notice how tactful this Roman officer was in dealing with a Jewish rabbi (v.3). He didn't try to impress Jesus with his importance. The "elders" were officers of a local synagogue, and this centurion was a "God-fearer," that is, a gentile who attended synagogue services regularly. In fact, he had built their synagogue for them (v.5b), which indicates that he was a member of one of the wealthy Roman families, possibly a career officer.

The climax of the story begins at verse 6b, when the man heard that Jesus was coming to his house. As a God-fearer, he knew the Jewish rules about associating with gentiles (see John 4:9b), and that going into a gentile's *house* was unheard of among orthodox Jews (compare John 18:28b). This man was a truly humble person, which was even more amazing considering the fact that he was a wealthy member of a patrician family and the commander of the garrison there in town (vv.6b and 7a). To us the man's faith seems astounding, but his request seemed quite natural and commonplace to him (vv.7b and 8). Jesus' reaction was like ours (v.9). Notice that Matthew adds the comments Jesus made for the benefit of the Jews who were listening to this conversation (Matthew 8:11,12), contrasting this gentile's faith with the unbelief of the Jews in general (compare Luke 4:28, 29). Matthew also adds Jesus' words to this centurion (8:13a), and the remarkable result is recorded in Luke 7:10, which was similar to the cure in John 4:46-54, since in both cases Jesus never even saw this sick person. It was his master's great faith which brought about this healing. We notice that the Gospel writers are giving us a continuing series of portraits of very interesting people, each one a very worthwhile and instructive character study, presented to us for our learning.

Subscribing to the Book of Concord

If you look into the constitution of your congregation or of our Synod, one of the first articles is entitled "Confession of Faith." In it your church subscribes first to the Bible as "the divinely inspired and inerrant Word of God," and then to the confessions of the Evangelical Lutheran Church as they are found in the Book of Concord as "a correct presentation and exposition of the pure doctrine of the Word of God." When your pastor was ordained, he was asked to promise faithfulness to the Bible and to the *Book of Concord*.

But shouldn't it be enough to subscribe to the Bible and to promise to teach nothing but what the Bible teaches? It would seem so. The Bible was written by inspiration of the Holy Ghost. Why subscribe to confessions, written by men?

The Importance of Confessions

The importance and necessity of subscribing to a confession becomes evident from the example of Article X in the *Augsburg Confession*. In 1529 Luther and Zwingli met at Marburg to try to arrive at agreement on the doctrine of the Lord's Supper. Both men accepted the Bible as the Word of God and insisted that they were teaching what the Bible teaches. Yet Zwingli said that the bread and wine represent the body and blood of Christ. Luther said that the body and blood of Christ are really present, received orally by each communicant. At Augsburg in 1530

the Lutherans wanted to be certain that no one could say that the Lutherans taught and believed the Zwinglian doctrine. Merely to say that they taught what the Bible teaches wouldn't show that. They needed to say what the true understanding of the Bible on this teaching was. In Article X of the *Augsburg Confession* they did this. They said that "the body and blood of Christ are truly present and distributed to those who eat in the Supper of the Lord." That was a clear, positive statement of what they were teaching on the basis of the Bible in contrast to the Zwinglians. To make that very clear, the Lutherans added that "they reject those who teach otherwise."

Even today when you require that your pastor subscribe to the *Book of Concord*, which contains the *Augsburg Confession*, he is promising to teach that you receive the body and blood of Christ in the Lord's Supper as taught in Scripture and confessed in the *Book of Concord*. If he promised only to follow Scripture, you couldn't know what he would teach on this. He might teach what Zwingli taught and insist, as Zwingli did, that he was teaching according to the Bible. This is one example. The same could happen in the case of many other doctrines. The confessions in the *Book of Concord* show what we are convinced is the correct presentation and exposition of true Biblical doctrine.

What It Means to Subscribe

But isn't that making the *Book of Concord*, written by men, equal to the Bible, which is God's Word? Not at all. We are convinced that the Holy Scriptures are God's infallible, inerrant Word in everything. Whatever the Bible says on any subject is true because it is the Word of God. When, for example, the Bible tells us that Paul wrote the letter to the Galatians, then that's the way it is. There can be no mistake about the authorship of that letter.

On the other hand, when we subscribe to our confessions, we are not thereby asserting that we hold every statement in them to be infallibly true. There are, for example, historical errors. The church father Ambrose is given as the author of a quotation in Article VI of the *Augsburg Confession*. However, the quotation was taken from a document called the *Ambrosiaster*, which was not written by Ambrose. We do not subscribe to this historical error. In other words, we do not subscribe to every statement made on every subject in our confessions. We do, however, subscribe to all doctrine confessed in the *Book of Concord*. We consider ourselves bound to the doctrinal content of the confessions "because" they are a true exposition of the Word of God. That means that by subscribing to the confessions we are in effect subscribing to the doctrine of the Bible. Yes, the Bible alone is the only source for all we believe and teach, and the *Book of Concord* is a basis for what we teach, not apart from the Bible, but precisely because it is based on the Bible. We use Luther's *Small Catechism* to instruct our youth, not as a source of religious teaching that stands on its own authority, but as a book that simply and clearly says what the Bible teaches. To subscribe to the *Book of Concord* is to subscribe to Bible doctrine.

Not "Insofar as" But "Because"

In our WELS constitution we say that we "accept the confessions . . . in

The Synod's Constitution

Article I - Name

The name of this synodical body shall be the Wisconsin Evangelical Lutheran Synod.

Article II - Confession of Faith

Section 1. The Synod accepts the canonical books of the Old and New Testaments as the divinely inspired and inerrant Word of God and submits to this Word of God as the only infallible authority in all matters of doctrine, faith, and life.

Section 2. The Synod also accepts the Confessions of the Evangelical Lutheran Church embodied in the Book of Concord of 1580, not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the Word of God.

the *Book of Concord* of 1580, not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the Word of God." Isn't that saying too much? Shouldn't we rather say, *insofar as* they agree with God's Word we subscribe to them? There are those who believe one should subscribe in that way, giving the seemingly valid explanation that that is the only way we can subscribe to any human confession, for man can err. That sounds like concern for the truth. Actually, it questions the clarity of Scripture and destroys the value and purpose of a confession.

A person, for example, may subscribe to the statement that "Jesus Christ is true God, begotten of the Father from eternity, and also true man, born of the virgin Mary" *insofar as* this statement agrees with Scripture. He hasn't told you whether he considers all, or only part, or none of it to be scriptural. If you say to him, "I see you believe that Jesus was born of a virgin," he might respond, "No, I do not believe this, for I do not find that taught in the Bible." If you say, "But you believe that Jesus is true God," he might say, "No, that too I do not believe is really taught in the Bible." He might believe only that Jesus Christ is a true man, the son of Mary and Joseph, and still subscribe to the above

statement from Luther's Catechism "insofar as" it agrees in his thinking with Scripture. Such a confession is meaningless.

But can we be sure that what we confess is true to God's Word? The question really is: Does God speak clearly in Scripture? The fact is that he does. True, there are those who may deny what is clearly taught in Scripture. But that doesn't make Scripture any less clear. When Zwingli denied the real presence of Christ's body and blood in the sacrament, it wasn't because Scripture didn't clearly teach that, but because he didn't believe what Jesus said. Yes, we can say of our confessions that we believe what they teach because what they teach is taught in Scripture. Only unbelief toward God's clear Word will raise doubts.

Subscription Today

Although in this 400th anniversary year of the *Book of Concord* Lutherans everywhere are in some way observing the 1580 publication of this book of confessions, not all are agreed on the significance the confessions have for the church today. Some see them primarily as historical documents that serve to identify Lutheranism, without feeling bound to the doctrines they contain. They see them as having been

relevant in Luther's day, but not for the 1980s. Those Lutherans who apply new methods of interpreting the Scriptures, who allow for errors in the Bible, will be ready to reinterpret the confessions too, will not feel bound to the doctrines therein confessed. Unfortunately, there are some for whom the subscription to the confessions is little more than a formal procedure with no practical significance in their teaching.

Only if a congregation, a synod, and its pastors, teachers, and professors subscribe without reservation to the confessions in the *Book of Concord*, will the confessions serve their intended purpose. Only then can a pastor or teacher know what the congregation and the church at large expects of him in regard to what he teaches and preaches. Only then can the congregation be assured that those they call to serve them will follow God's Word and not human reason. But all of this becomes meaningful for congregations and their called servants when they not only subscribe but also read and study the confessions, compare them diligently with Scripture, and on that basis say: This is what we believe, teach, and confess.

Armin Schuetze

New Position in Stewardship Office

On August 1, Jerry Kirschke of Beaver Dam, Wisconsin, will assume his duties as Director of Parish Stewardship Services, a newly created position in the Stewardship Office.

The selection was made from a field of five applicants by the Synod's Praesidium and the Stewardship Counselor.

The new service will offer full-time assistance, on a fee basis, to congregations and church-related agencies of the Wisconsin Synod in organizing and implementing special stewardship efforts for budgetary, capital, or debt needs. Depending on the size of the parish the director will spend from two to five weeks in residence in a parish contracting for his service.

Mr. Kirschke, son of a 50-year veteran in the Synod's teaching ministry, graduated from Michigan Lutheran Seminary



Mr. Jerry Kirschke

and attended Northwestern College for two years. After two years, he enlisted in the Air Force Cadet program and served as a navigator on bombers during World War II in the European Theater. Shot down, he spent over a year in a German prison camp.

After the war Mr. Kirschke worked in Milwaukee at the Wisconsin Telephone Company for 10 years in the engineering and records departments. In 1955 he became a district representative with the Aid Association for Lutherans, a position from which he just retired.

In the 40 years Mr. Kirschke has been active in the parishes of the Synod, he has been involved in a number of building programs and annual stewardship efforts. He has taught Sunday school and served on church councils in a variety of capacities. Currently he is secretary of St. Stephen's Lutheran Church of Beaver Dam.

The 1979 convention of the Synod approved the establishment of this resident stewardship service which will be supported by the fees charged the congregations served. The start-up costs of the service are being funded by a \$25,000 gift from Lutheran Brother-

(Continued on page 239)

Closing of School Year 79-80 at Dr. Martin Luther College

The final days of the 1979-80 school year at Dr. Martin Luther College, New Ulm, Minnesota, began with the meeting of the Synod's Committee for the Assignment of Calls. The praesidium, 10 district presidents, and advisory members from synodical schools met on Monday and Tuesday, June 2 and 3, to assign teaching calls to DMLC graduates.

On Monday evening the annual faculty-graduate banquet was held at the Orchid Inn at Sleepy Eye, Minnesota. The members of the Assignment Committee were introduced to the graduates, brief talks were given by President C. Frey and by Duane Ohland, president of the senior class. Entertainment was provided by members of the faculty.

Call Night

Tuesday evening, June 3, 8:00 P.M., was the time set for the Call Night service. Anticipating a large crowd because of the close sequence of events at the end of the year, the administration decided to hold the Call Night Vespers in the gymnasium instead of the Academic Center chapel. It was a wise decision because the crowd of 1500+ could never have been accommodated in the chapel. Prof. L. Huebner served as liturgist for the service,

the sermon was delivered by Prof. Robert Krueger, and the chapel choir was directed by Prof. R. Shilling. Immediately after the service the call assignments were read by President Conrad Frey. After this the assigned graduates met with the various district presidents. A reception for families and friends was held in the Luther Memorial Union cafeteria.

Alumni and Friends

Wednesday afternoon, June 4, was set aside for a meeting of the Alumni and Friends Society. After an informal get-together to renew old friendships and to see classmates, a luncheon was served at 5:30 in the Luther Memorial Union. Honored guests at this luncheon were the graduates of the class of 1930. There were 24 graduates that year. Two are deceased, Arnold Meyer and Hildegard Bussmann. Eighteen were present of the remaining 22. They were Viola Louis Vomhof, Mildred Albrecht Meyer, Edwin and Emma Loeslin Nolte, Valborg Levorson Radichel, Adolph Fehlauer, Lacorda Schimmelpfennig Kexel, Traugott Zuberbier, Molly Engel Muehlenbeck, Irene Zarling Scharf, Martin Busse, Armin Albrecht, Adele Rudolph Lundquist, Martin Roehler, Irma Meier Bentz, Marie Duesterhoeft Quast, Margaret Klug Gehlhar, and Arthur Spreng-

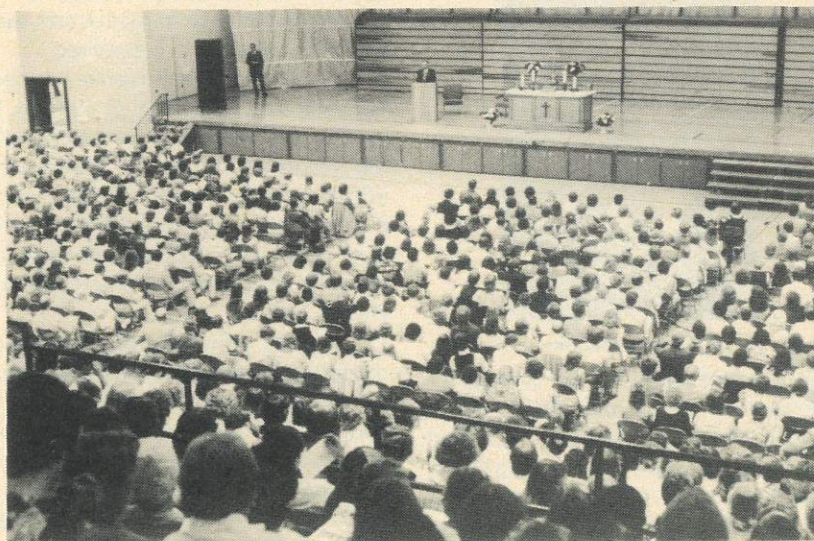
eler. At the luncheon Adolph Fehlauer spoke on behalf of the class. The classes of 1940 and 1955 were also represented.

Mr. David Lindemann conducted the Alumni and Friends business meeting. Three new projects were selected: photographic equipment for the Graphic Arts darkroom, lamps for the women's dorm, and filmstrips for the children's literature class. Jerome Birkholz was elected president and Roger Klockziem secretary, each for a two-year term.

Commencement

The commencement concert began with selections by the wind ensemble at 7:20 P.M., Roger Hermanson conducting. "The Boston Commandery March" was dedicated to retiring President C. Frey, and co-concertmasters Amy Templin and Gary Sonnenberg respectively directed "Lawrence of Arabia" and "The Waltzing Cat." At 8:00 the choral portion of the concert began. Accompanied by a Dixieland band, the chapel choir sang "Bill Bailey, Won't You Please Come Home," dedicating it to retiring President Frey. About 2,000 persons attended the concert.

The commencement service began on Thursday morning at 10:00 with a procession of 157 graduates and the faculty. President-elect L. Huebner served as liturgist. Pastor Immanuel G. Frey, president of the Arizona-California District, delivered the graduation address, speaking to the graduates on "Back to the Basics." He emphasized that this included providing a better education for this life but above all included the high purpose of guiding children to eternity. To that end, he pointed out, that the class's motto was indeed vital: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." During the service the college choir, directed by Prof. Roger Hermanson, sang "Commit Thy Way Unto the Lord." President Frey, as-



Call Night 1980

sisted by Prof. Arthur Schulz, presented the diplomas, and the class, directed by Matthew Manthe, sang "Thy Will Be Done in Me." Again about 2,000 persons were in attendance.

Recognitions

Words of gratitude were addressed to Mrs. Grace Bases, Philip Mischke, and Kurt Heyer who served on the faculty during the 1979-80 year. Miss Jane Annexstad, after three years with the faculty, plans to continue graduate work in music. Also recognized were Prof. Arthur Glende who is retiring after 15 years on the DMLC faculty as a member of the Education Division.

Also recognized, especially at the commencement concert, was President C. Frey who is retiring with the close of the 1979-80 school year. Mr. Greg Schmill, president of the DMLC student body, on behalf of the many students who attended DMLC during Frey's tenure presented an oil portrait of President Frey, done by Mr. William Tacke, well-known artist now residing in New Ulm and a long-time friend of President Frey.

Thus has ended another year guided by the hand of our gracious Lord. May he continue to be with DMLC and its faculty and students in the years that lie ahead!

D. Brick

Teaching Candidates Assigned

When the Committee on the Assignment of Calls met at Dr. Martin Luther College, New Ulm, Minnesota, on June 2-3, it assigned 125 graduates of the college to their first calls in parish elementary schools of the Wisconsin Synod.

Of the 125 graduates assigned, 45 were men and 80 were women. Thirty-five women graduates were not assigned because they plan to be married this summer. Most of these 35 will be teaching this fall through calls arranged by their respective district presidents. The names of the assigned candidates follow.

Abramovich, Connie L. — Manitowoc, WI
To: Trinity — Waukesha, WI (SEW)

Aswege, Dawn M. — Longmont, CO
To: St. Paul — Bangor, WI (WW)

Baer, Heidi L. — Westland, MI
To: Grace — Falls Church, VA (MI)

Bartelt, David W. — Tempe, AZ
To: Bethany — Hustisford, WI (SEW)

Bartholomew, Tod W. — Milwaukee, WI
To: St. John's — Westland, MI (MI)

Beyer, John M. — Van Nuys, CA
To: Peace — Bradenton, FL (SA)

Boerneke, Kathleen M. — New Ulm, MN
To: St. John — Red Wing, MN (MN)

Bradtke, Sheree L. — Merrimack, NH
To: Gethsemane — Oklahoma City, OK (NE)

Brammer, Bonnie L. — Belleville, MI
To: Trinity — Crete, IL (SEW)

Bruin, Mary J. — Ocoqueoc, MI
To: Bethany — Saginaw, MI (MI)

Buettner, Trudy L. — Ann Arbor, MI
To: Good Shepherd — West Allis, WI (SEW)

Campbell, Jill A. — Waukegan, IL
To: MLS — Saginaw, MI (MI)

Carver, Richard D. — Center Point, IA
To: St. Paul — Cannon Falls, MN (MN)

Christie, Denyse E. — La Crosse, WI
To: Bethlehem — Hortonville, WI (NW)

Dahl, David L. — Marinette, WI
To: Immanuel — Kewaunee, WI (NW)

Davis, Jeffrey P. — Flint, MI
To: Northland LHS — Merrill, WI (WW)

DeGarmo, Mark E. — Coon Valley, WI
To: DMLC — New Ulm, MN (MN)

Diener, Richard A. — Hartford, WI
To: Salem — Stillwater, MN (MN)

Dietz, Carol E. — Buena Park, CA
To: MLS — Saginaw, MI (MI)

Dittmar, Janet E. — Wayne, MI
To: Christ — Oakley, MI (MI)

Doletzky, Jo A. — Westland, MI
To: Immanuel — Gibbon, MN (MN)

Dorn, Jacqueline L. — Filley, NE
To: Trinity — Aberdeen, SD (D-M)

Eberhardt, Nathan J. — Milwaukee, WI
To: St. Paul — Green Bay, WI (NW)

Eickmeyer, Donald K. — Bay City, MI
To: Friedens — Kenosha, WI (SEW)

Ekhoff, Bonnie S. — Chaseburg, WI
To: Christ — North St. Paul, MN (MN)

Enter, Bonnie J. — Nicollet, MN
To: First — Green Bay, WI (NW)

Essmann, David H. — Waterloo, WI
To: Mt. Olive — Bay City, MI (MI)

Fiebigler, Diane M. — Sleepy Eye, MN
To: Pilgrim — Menomonee Falls, WI (SEW)

Fischer, Beth A. — Brookfield, WI
To: Pilgrim — Minneapolis, MN (MN)

Fischer, Cheryl L. — Neenah, WI
To: Zion — Rhinelander, WI (NW)

Friske, Dennis J. — Eau Claire, MI
To: St. Peter — Balaton, MN (MN)

Gass, Barbara A. — Appleton, WI
To: Pilgrim — Mesa, AZ (A-C)

Geiger, Renee L. — Marathon City, WI
To: Trinity — Marinette, WI (NW)

Gorz, Susan K. — Algoma, WI
To: MLPS — Prairie du Chien, WI (WW)

Gray, Mary E. — Phoenix, AZ
To: St. Bartholomew — Kawkawlin, MI (MI)

Greenemeier, Regina M. — Milwaukee, WI
To: Emanuel — New London, WI (NW)

Habeck, Donna L. — Fond du Lac, WI
To: St. Paul — South Haven, MI (MI)

Hafemeister, Rebecca A. — Watertown, WI
To: St. Lucas — Milwaukee, WI (SEW)

Hahn, Dayna M. — Bettendorf, IA
To: Apostles — San Jose, CA (A-C)

Hahn, James R. — Dallas, TX
To: NPS — Watertown, WI (WW)

Hahnke, Kari Lynn A. — New Ulm, MN
To: Zion — Valentine, NE (NE)

Hauf, Tod A. — Milwaukee, WI
To: St. John — New Ulm, MN (MN)

Heller, Jeanine R. — Arlington Hts., IL
To: St. Paul — Franklin, WI (SEW)

Hering, Thomas P. — Bethany, OK
To: Beautiful Savior — Carlsbad, CA (A-C)

Hiles, Nancy L. — North St. Paul, MN
To: Zion — Sanborn, MN (MN)

Holtz, Roger C. — New Ulm, MN
To: Christ — Beatrice, NE (NE)

Hopkins, Susan L. — Grosse Point Woods, MI
To: St. Peter — Weyauwega, WI (NW)

Hosbach, Gerald M. — Saginaw, MI
To: Peace — Hartford, WI (SEW)

Huebner, Ruth A. — Manitowoc, WI
To: St. Lucas — Kewaskum, WI (NW)

Jaeger, Gene A. — Green Bay, WI
To: Nebraska LHS — Waco, NE (NE)

Janecke, Ellen — Lansing, MI
To: St. Paul — Menomonee, WI (WW)

Janke, Steven J. — Manitowoc, WI
To: Holy Trinity — Wyoming, MI (MI)

Kaesmeyer, Rachel A. — Saginaw, MI
To: MLPS — Prairie du Chien, WI (WW)

Kraklow, Deborah A. — Greendale, WI
To: St. John's — Westland, MI (MI)

Kramer, Robert A. — Lannon, WI
To: Good Shepherd — Omaha, NE (NE)

Kramp, Roger W. — Benton Harbor, MI
To: St. Mark — Green Bay, WI (NW)

Krauss, Marla R. — Freeland, MI
To: St. Paul — Platteville, WI (WW)

Leyrer, Philip M. — Milwaukee, WI
To: Lakeside LHS — Lake Mills, WI (WW)

Lohmiller, Frederick M. — Henry, SD
To: Trinity — Kaukauna, WI (NW)

Luetke, Paul N. — New Ulm, MN
To: Grace — Durand, MI (MI)

Macktima, Laurie L. — Peridot, AZ
To: St. John — Waterloo, WI (WW)

Malchow, Louise A. — Prairie du Chien, WI
To: Shoreland LHS — Somers, WI (SEW)

Manthe, Matthew D. — Pemberton, MN
To: MLPS — Prairie du Chien, WI (WW)

Martens, Ronda M. — New Ulm, MN
To: St. John — Watertown, WI (WW)

Meihack, Marc J. — New Ulm, MN
To: St. Paul's — Columbus, OH (MI)

Merten, Stephen L. — Waukesha, WI
To: St. Paul — Appleton, WI (NW)

Moore, Susan J. — Flint, MI
To: Emanuel-Redeemer — Yale, MI (MI)

Nass, Jonathan R. — Ixonia, WI
To: St. Paul — Wisconsin Rapids, WI (WW)

Nelson, Jan M. — Waterford, WI
To: Emmaus — Phoenix, AZ (A-C)

Neujahr, David J. — Appleton, WI
To: Evergreen LHS — Du Pont, WA (PNW)

Noll, Cheryl A. — Waukegan, IL
To: Epiphany — Racine, WI (SEW)

Nowack, Linda V. — Buffalo, MN
To: St. John — Peshtigo, WI (NW)

O'Conner, Lori S. — Neenah, WI
To: Trinity — Jenera, OH (MI)

Ohland, Duane E. — Hartford, WI
To: Grace — Portland, OR (PNW)

Otto, William B. — Montello, WI
To: St. John — Baraboo, WI (WW)

Ozburn, Judith A. — Milwaukee, WI
To: DMLC — New Ulm, MN (MN)

Pekrul, William A. — Sheffield, MA
To: Martin Luther — Neenah, WI (NW)

Pfotenhauer, Julie A. — Ottawa, Ontario, CAN
To: Star of Bethlehem — New Berlin, WI (SEW)

Plath, Eileen R. — St. Paul Park, MN
To: Mt. Calvary — La Crosse, WI (WW)

Plath, Timothy M. — Milwaukee, WI
To: St. Paul's — New Ulm, MN (MN)

Priour, Emily C. — Edna, TX
To: Trinity — Hoskins, NE (NE)

Rabenberg, Rise' J. — Moberidge, SD
To: St. Paul — Brownsville, WI (SEW)

Reuer, Renee M. — Aberdeen, SD
To: St. John — Neilsville, WI (WW)

Ross, Julie A. — Savanna, IL
To: Trinity — Marshfield, WI (WW)

Rubin, Raymond H. — Phoenix, AZ
To: Good Shepherd — Vallejo, CA (A-C)

Ruege, Elizabeth A. — Oakfield, WI
To: Mt. Olive — Delano, MN (MN)

Rupnow, Kenneth C. — Oconomowoc, WI
To: Manitowoc LHS — Manitowoc, WI (NW)

Rusch, Carol A. — Jackson, WI
To: New Salem — Sebewangi, MI (MI)

(Continued on next page)

Russow, Lori B. — Sleepy Eye, MN
To: Zion — Crete, IL (SEW)

Russow, Timothy A. — New Ulm, MN
To: Christ — West Salem, WI (WW)

Sauer, Faith E. — Kewaunee, WI
To: Immanuel — Medford, WI (WW)

Schedler, Susan D. — Tomah, WI
To: St. Paul — Livonia, MI (MI)

Schmill, Greg R. — Maniotowoc, WI
To: Mt. Olive — Delano, MN (MN)

Schuh, Emil J. — Isabel, SD
To: St. Paul — Lake Mills, WI (WW)

Schultz, Cheryl L. — Fond du Lac, WI
To: St. John — Burlington, WI (SEW)

Schultz, Gayle L. — Lewiston, MN
To: Immanuel — Kewaunee, WI (NW)

Schultz, Linda C. — Oconomowoc, WI
To: Grace — La Crosse, WI (WW)

Serwe, Mary L. — Shawano, WI
To: Siloah — Milwaukee, WI (SEW)

Shambeau, Kay L. — Two Rivers, WI
To: East Fork Mission — East Fork, AZ (A-C)

Sickmann, Loral L. — Fairfax, MN
To: St. John — Sparta, WI (WW)

Sieh, Carolyn M. — Gibbon, MN
To: East Fork Mission — East Fork, AZ (A-C)

Sievert, Kathleen L. — Fort Atkinson, WI
To: Trinity — Crete, IL (SEW)

Solofra, Cindy R. — Burlington, WI
To: Emanuel-Redeemer — Yale, MI (MI)

Spaude, Margaret R. — Watertown, WI
To: Centennial — Milwaukee, WI (SEW)

Spiegelberg, Katherine N. — Larsen, WI
To: St. Paul — Appleton, WI (NW)

Steinbach, Margo D. — Weyauwega, WI
To: St. John — Waterloo, WI (W)

Stelter, Barbara A. — Two Rivers, WI
To: St. Matthew's — Niles, IL (SEW)

Stieve, Brenda M. — South Haven, MI
To: St. Andrew — Chicago, IL (SEW)

Stowell, Jeanne M. — Burlington, WI
To: Christ — Grand Island, NE (NE)

Stremlow, Nancy M. — Brown Deer, WI
To: Immanuel — La Crosse, WI (WW)

Tacke, Mark W. — New Ulm, MN
To: Emanuel — Flint, MI (MI)

Thiesfeldt, Gail S. — Richfield, WI
To: Holy Trinity — Kent, WA (PNW)

Tonder, Suzanne M. — Bremerton, WA
To: Japan Mission — (MI)

Umnus, Dawn M. — Maniotowoc, WI
To: Grace — Glendale, AZ (A-C)

Unnasch, Mary S. — Dakota, MN
To: St. Paul — Riverside, CA (A-C)

Voeltz, Edwin E. — Reedsville, WI
To: MLS — Saginaw, MI (MI)

Voigt, Steven P. — Maniotowoc, WI
To: St. John — Lomira, WI (SEW)

Wade, Jane L. — Watertown, WI
To: St. Matthew — Spokane, WA (PNW)

Wege, David C. — Colgate, WI
To: NPS — Watertown, WI (WW)

Westerhaus, Catherine J. — Watertown, WI
To: St. John — Fairfax, MN (MN)

Whitney, Daniel E. — Vassar, MI
To: Good Shepherd — Sioux Falls, SD (D-M)

Wickert, Roger H. — New Ulm, MN
To: Trinity — Marshfield, WI (WW)

Wirch, Cynthia J. — Omro, WI
To: Zion — Hartland, WI (SEW)

Yecke, Barbara K. — Lancaster, CA
To: St. John — Mukwonago, WI (SEW)

Zemple, Dean D. — Hortonville, WI
To: Zion — Toledo, OH (MI)

To Be Assigned Later

Beverly B. Arndt — Glenham, SD
Janet M. Becker — Wonewoc, WI
Mark E. Birsching — Watertown, WI
Michael J. Colla — Fond du Lac, WI
Scott E. Jungen — Sterling VA
Larry W. Klukas — Balaton, MN
Dale M. Marquardt — Kewaskum, WI
Dawn R. Parks — Athens, WI
Randall L. Pelischek — Green Bay, WI
Larry M. Sellnow — Belle Plaine, MN
Beth A. Slater — Burton, MI
Douglas W. Stubalt — Benton Harbor, MI
Lynn E. Stuertz — Glenview, IL

DMLC Accredited

The accreditation of Dr. Martin Luther College, New Ulm, Minnesota, by a regional agency, discussed and debated for years by the Synod, finally became a reality early in May 1980 by action of the commission on Institutions of Higher Education of the North Central Association of Colleges and Schools.

The various steps associated with the accreditation process involved long hours of study, evaluation, and assessment by both faculty and administration with the major brunt carried by Prof. Arthur J. Schulz, vice-president for academic affairs.

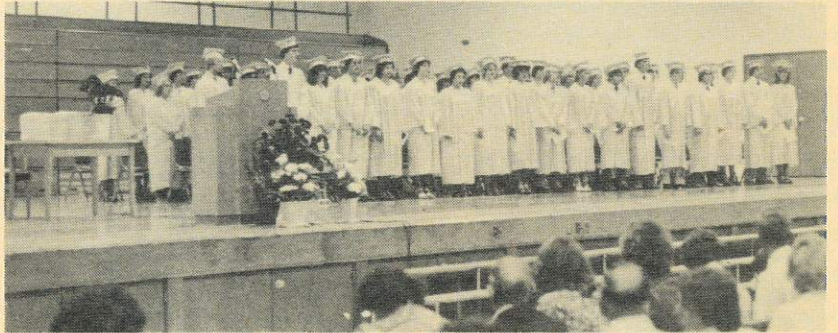
The accreditation process for this college required a greater span of time to complete, especially for two reasons. First, it is a college devoted entirely to elementary teacher education with facets of review somewhat more complex than those associated with a purely liberal arts college. Second, the college

felt it advisable to pursue the process as deliberately as possible so that detailed progress reports could be given at regular intervals to the Synod's Commission on Higher Education, the Board for Parish Education, and to the Synod itself for review and reaction.

In 1971, upon recommendation of the college, the Synod encouraged the college to embark upon the accreditation process. During the 1971-72 academic year the initial self-study was begun and completed. Candidate for accreditation status resulted in 1974 after the filing of supplemental reports, visits by examining committees, and the services of a consultant. After two additional biennial visits and the submission of all necessary data, the college is now accredited. The next review of the accredited status is scheduled for 1984-85.

Though consuming considerable study, time, and attention, the entire

Northwestern Preparatory School Graduates Largest Class Ever



NPS Class of 1980

Although Northwestern Preparatory School has co-existed with Northwestern College on the Watertown campus for 115 years, and although those years have seen many classes complete their high-school education in the prep school, it was not until 1940 that Tertia classes, the twelfth grades, took part in the graduation exercises. In that year for the first time a class of 18, 16 boys and two girls, sat on the stage with 21 college Seniors and received their diplomas from Prof. Erwin Kowalke, then presi-

dent of Northwestern. All of which means that the 1980 graduation class is indeed a 40th anniversary class.

It can also be said that this class is the tenth to be graduated in a service separate from the college commencement exercises. The practice of having a prep graduation in the afternoon began in 1971. This year's class is therefore number 10 in that respect.

On a very pleasant May 21 at 1:30 P.M. over 900 relatives and friends witnessed the awarding of diplomas to the graduating Tertianers. On that

accreditation process has been an exhilarating experience from which the college has profited a great deal. In no part of the process was there any intrusion on the philosophy and purpose of the college. In fact, there was unexpected understanding of and appreciation for the college's role in the worker-training program of the Synod as well as for its educational program.

While accreditation is a helpful status for the more effective functioning of the college, it does not eliminate all of the problems associated with teacher certification in the various states in which the Christian day schools of our Synod are conducted. It does, however, facilitate the evaluation and transfer of credits to other educational institutions in the interest of certification. Incidentally, it also makes it possible for the college to benefit from the employee matching gift programs of additional businesses and corporations since one of the criteria is usually regional accreditation.

Prof. Conrad Frey

day the largest class ever to graduate from NPS, 67 young people, 34 boys and 33 girls, formally concluded their years of study in the preparatory school. Of that number about two-thirds have named either the pastoral ministry or the teaching ministry as their goal.

During the service Pastor Alan Sigelkoff of Milwaukee, vice-chairman of the Northwestern Board of Control, delivered the sermon. Prof. William Zell, president of NPS, acted as liturgist and presented the diplomas to the graduates. The class speaker was Paul Prange, the son of Pastor and Mrs. Victor Prange of Janesville. Also participating were the NPS Mixed Chorus under the direction of Prof. Franklin Zabell and the Northwestern Band, directed by Prof. William Birsching.

May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with the NPS Class of 1980! May their services to the Lord and his church, under his blessing, be faithful and fruitful, a living expression of their trust in him who is their Savior God!

William G. Zell

Seminary Graduation

In spite of threatening clouds and occasional rumbles of thunder, the 1980 graduation service of Wisconsin Lutheran Seminary was held outdoors in the open space between the classroom and library buildings. Over 1,500 relatives and friends of the graduates gathered on Wednesday morning, May 28, 1980, on Seminary grounds decked out in the lush greens of new grass and leaves, and highlighted here and there with touches of lavender, pink, and white provided by lilacs, honeysuckle, and bridalwreath just at the peak of their bloom.

In his commencement address, based on Matthew 16:15-17, President Armin W. Schuetze called attention to the fact that this year's Seminary graduates were entering the holy ministry during the 400th anniversary year of the publication of the Book of Concord. He urged the graduates ever to be mindful of their confession as pastors of the Wisconsin Evangelical Lutheran Synod. Elaborating on the chosen text, he pointed out that the graduates' confession, like that of the Apostle Peter, and that of the princes who signed the Augsburg Confession in 1530, ought to be a confession spoken in words that proceed from the heart.

President Schuetze called on the graduates to center their confession in Christ and his redemptive work. As John the Baptist pointed men to Christ and his atoning work with his message: "Behold the Lamb of God who takes away the sin of the world," so a Lutheran pastor today should always let Christ be central in his preaching. Like Paul, he should be determined to "know nothing except Christ and him crucified."

After an intermission of about 20 minutes caused by a sudden rain shower, Professor Schuetze continued with the final portion of his address. He urged that the graduates' confession as pastors be based solely on God's revelation in Scripture. Peter's fine confession was taught him by God through revelation. Human reason can lead only to error and ultimate denial of Christ. Lutherans in 1530 were convinced that the Augsburg Confession which they presented to



President Armin W. Schuetze, assisted by Prof. M. Albrecht, presents the Master of Divinity degree and diploma to graduate Kenneth Ewerdt.

the emperor taught only what God taught in Scripture.

Again in 1580 the men who drew up the Book of Concord said of the Augsburg Confession that they accepted it "because it has been taken from God's Word and is founded firmly and well therein." So today's Lutheran pastors will confess Christ because the heavenly Father has revealed him to them through the Word by his Spirit. The Holy Spirit works faith through the gospel revealed in Scripture. Only as a pastor lives in Scripture will he continue to know and confess Christ rightly. Spirit-worked faith compels the church to send out witnesses who will confess Christ rightly and boldly. In closing, Professor Schuetze expressed the hope and prayer that this year's graduates might under God always carry on a truly confessional ministry.

The degree of Master of Divinity was conferred on 51 graduates. In addition, two men were awarded the degree of Master of Sacred Theology: Pastor Harmon C. Krause of Our Savior Lutheran Church of Two Rivers, Wisconsin, and Prof. Paul W. Kuske of Michigan Lutheran Seminary, Saginaw, Michigan. A total of five men have now completed the work required

(Continued on page 239)

The Christian Family in Today's World

The Blessing of Children

"Children: Abusers, Victims & Pawns" was the subject of a recent seminar. "Juvenile Justice & Delinquency Prevention Act" was the title of a House and Senate bill in Washington, D.C. "Formula for the 80's: Make Room for Daddy in Baby's Life" was the heading of a recent newspaper article. Children and child rearing are subjects which continually appear in newspapers and magazines. I am quite sure that the White House Conference on Families, which began in Baltimore in June, will devote considerable time to topics relating to children. Many of the reports will probably be confusing. Child advocates approve of abortion but vehemently disapprove of child abuse. Experts promote zero population and yet are deeply concerned about the relative lack of potential caretakers and wage earners by the year 2000. Recently I read that due to the enormously expanded population of people retiring in the year 2020, children would become a future economic asset rather than an economic liability.

Scripture

What does Scripture say? "God blessed them, and said to them, 'Be fruitful and increase in number; fill the earth and subdue it'" (Genesis 1:28). "Sons are a heritage from the Lord, children a reward from him" (Psalm 127:3). Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these (Matthew 19:14). Scripture clearly indicates that children are a blessing of the Lord, a gift of life which is to be nurtured. Parents are to provide an environment within the family which stimulates and nurtures spiritual, physical and emotional growth. The analogy to nurturing plants is excellent. There is a wide variety of indoor and outdoor plants.

Each is unique and needs a different amount of light, food, and water in order to grow and flourish. A plant lover provides the proper care and attention for each type of plant. In the same way, God has given Christian parents the responsibility of caring for each one of their children. The attitude of parents toward their children should reflect the overall attitude that these children are, in fact, blessings from God. Yes, that three-year-old child is a blessing and needs acceptance and patience; yes, that teenager is a blessing and needs understanding and guidance. Yes, God has given us, as parents, the prime responsibility of training our children. We need to accept this responsibility seriously. With God's help and the good judgment and common sense he provides us, we can furnish a nurturing experience for our children.

Attachment and Separation

Attachment and separation are two factors which studies have shown to be extremely important in the early years of childhood. Giving and accepting love, acquiring a sense of well-being, coping with the stresses in life — all of these and others are directly related to the development of a strong and secure emotional attachment in the very early years of life. This attachment is developed by both parents holding and cuddling an infant, talking and reading to a toddler, playing and working with a child, and generally taking the time to become involved in a child's many activities.

Our current family life tends to promote separation rather than attachment. Parents — yes, both father and mother — are frequently absent from the home. Substitute caretakers with frequent personnel changes are providing care for young children. With frequent separations from caring

adults, young children are not able to develop and mature emotionally, a matter critical to their future life.

In many households, parents are setting their goals on possessions rather than persons. As stated earlier in this series, "buying for" is replacing "being with." We tend to evaluate our children by what they do rather than who they are.

With our hectic pace, the quality of our time together has also been lessened. Numerous organizations and our places of employment tend to separate members of the family rather than promote family togetherness. The family is left with tired and impatient members whereas the business and/or organization receive the prime time. If children and families are God's blessings, should we not have some prime time for each other as family members?

Communication

Communication between parent and child is an important factor in family relationships. Talking and listening are learned activities. Each of us is capable of acquiring more effective communication skills. In James 1:19 we read: "Everyone should be quick to listen, slow to speak and slow to become angry." How differently we tend to communicate! We are quick to speak, easily angered and slow to listen! Children frequently state that parents don't understand them. What is meant is that parents don't really listen to the thoughts, and particularly, the feelings of children. Parents are too busy to give attention to that young child or they are inconsiderate by not listening to the feelings of a struggling teenager. I realize that children also need to learn to listen and understand their parents. However, I put the emphasis on parents since they have the prime and earlier responsibility of training their children.

Discipline

The root word of discipline is disciple. A disciple is one who receives instruction from another. The definition of discipline includes training which corrects, molds and strengthens. It is most unfortunate that we use discipline to mean only punishment. Discipline — correction, instruction, training — is an important and integral part of Christian child-rearing.

Setting a good example is one of the most important factors in good discipline. Children learn more by what parents do than by what parents say. Much of discipline involves the overall functioning of the Christian home. It involves the relationship of mother and father, the overall communication between all family members, the love and respect which is present in the home. Discipline involves being firm, consistent, and loving.

Children need to learn the consequences of their behavior. They need to understand the responsibility which goes with maturity. The goal of Christian discipline should be the training of a child for independent and mature Christian living. Holy Scripture provides the guide for all Christians, including children and parents. We daily need to be disciplined by God's Word.

Recent reports have indicated that family adaptability and family cohesion (togetherness) are two important factors in family functioning. Family adaptability considers the ability of the family to adapt to ever changing conditions as children develop from birth to adulthood. Is there flexibility and can adaptations be made in leadership, discipline, and decision as the family grows and matures? Family cohesion considers the factors of feelings of closeness, parental support, and various items which families have in common. Can family members feel close and yet allow for individual differences? Can all members of the family respect each other? Are family members able to do some things together and some things separate from each other? Being aware of and understanding some of the family functions can help parents and children develop a better family system, a system which operates under God's blessing and guidance.

*Oh, blest the parents who give heed
Unto their children's foremost need
And weary not of care or cost!
May none to them and heav'n be lost!
Blest such a house, it prospers well,
In peace and joy the parents dwell,
And in their children's lot is shown
How richly God can bless His own.*

Mr. Frederick Matzke
Wisconsin Lutheran
Child & Family Service

NAMES PLEASE!

First impressions are very lasting. Campus pastors have found this to be very true. Young Christians, away from home perhaps for the first time in their lives, find strange and enticing influences pulling at them as they go off to college. Few of these influences shore up their tender faith in Jesus as Savior. Too many of them pull relentlessly at the very foundation of that faith.

For this reason our Synod has set up a network of campus ministries throughout the nation, particularly in the Midwest. In nearly every case, these campus pastors are men already serving a local congregation. Campus work is a "part-time" ministry for them.

Experience tells us that not every young Christian of our Synod who goes off to college *knows* of the local WELS campus pastor or his services. And of those who do know, not all will seek him out. And it does happen in this world of ours that wrong influences take root in these young people before our campus ministry services even make contact with them. That is especially true if the contact work is delayed.

There is a simple remedy for this costly delay. Each year we need a rapid transfer of names to the Synod office. The names and addresses of students going to college (and the name of the college or university, if known) should be forwarded to our Special Ministries Board office in Milwaukee. This board quickly sends the

names to the appropriate campus pastor for follow-up. The only problem in the process is that the SMB cannot forward names and addresses it has not received.

Laymen, here is where you can help. Do not assume your pastor has sent in the names of all college-bound members of your church. Don't assume he even knows who they are. Take it upon yourself to consult with your pastor about this matter. Parents, forward the names and addresses of your college-bound children to your church office. If necessary, volunteer to serve on a committee in your congregation for the purpose of keeping current the list of members away at colleges and universities. (Servicemen in the military should also be included.) Poll your members periodically, if need be. Keep the list up to date. Be sure a current list is sent to the Synod office each year or semester. Your pastor can provide you with the appropriate yellow form cards for this purpose.

To a pastor busy with August scheduling and the developing of fall programs, the gathering of college-bound students' names may become a hassle. Laymen can truly help him out. The task is not trivial, not when you stop to think that each name represents a precious soul some parents love very dearly and our Savior loves with an everlasting love.

Herbert H. Prah
Campus Pastor
Eau Claire, Wisconsin

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Hochmuth, Donald F., as pastor of Prince of Peace, Mason City, Iowa, on May 4, 1980, by V. Voss (Minn.).
Roecker, Eugene, as associate pastor of St. Paul's, North Mankato, Minnesota, on May 18, 1980, by R. Riemers (Minn.).
Adrian, Frederick S., as pastor of Holy Trinity, Wyoming, Michigan, on April 27, 1980, by L. Fager (Minn.) (correction).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Hoppe, Maurice L.
910 E. Florida Ave.
Appleton, WI 54911
Roecker, Eugene
1022 Sherman Street
North Mankato, MN 56001

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany

Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
USMCA-MZ
Box 322
APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS

8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany

Telephone: 09134-5716

MAILING ADDRESS

398 16 7549
Gen. Del.
APO NY 09066

Direct from the Districts

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Christians in Fellowship

"Christians in Fellowship" is a new group started at Emanuel Ev. Lutheran, New London, Wisconsin. It is for people over 18, singles and couples. We're learning to experience a Christian life and have a good time doing so.

At present, we are going through a study guide on Christian growth, reviewing the basics. This is followed by singing and sharing. This is alternated with an activity night or other such get-together for relaxation and recreation.

We are aware of other groups of this nature in our Synod and would like to correspond with them. Since we have just begun, we need ideas for getting people interested and would like to share ideas, especially in the area of study topics, service projects, and activities in the realm of fellowship and recreation. Perhaps we could also fellowship with other such groups in our state occasionally.

Please write to: Emanuel Ev. Lutheran Youth Office, c/o Carol Rogers, 912 Lawrence Street, New London, Wisconsin 54961. If we receive information from various church groups, we will submit a follow-up report in a future issue of *The Northwestern Lutheran*.

MINNESOTA

Reporter Del Begalka

Edwin Nolte's 50th

On April 27, 1980, St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, observed the 50th anniversary of Mr. Edwin Nolte as Christian-day-school teacher. This was a day of special thanksgiving for the congregation and the Nolte family since the Lord permitted Mr. Nolte to serve all 50 years in St. Paul's Lutheran School, New Ulm. Mr. Nolte will begin his retirement exactly 50 years to the day after receiving the call to teach at St. Paul's.

The anniversary celebration began with a special service in which Pastor

Thomas Henning used Deuteronomy 30:19,20 to speak on the theme: "Fifty Years — God's Teacher." Special anthems were sung by the congregation's Adult Choir and by the children in grades five through eight. A potluck meal and open-house reception were held at the school in the early afternoon, with a program following at 3:00 P.M. Four of the five principals under whom Mr. Nolte served brought greetings to the jubilarian, as did representatives from each of the classes which he taught. Nine of the 11 living children of Mr. and Mrs. Nolte were present to share the day of celebration and thanksgiving.

The Lord gave Mr. Nolte the strength and ability to serve for 50 years in bringing his Word to his lambs. In the course of these 50 years he taught over 2,500 students.

Mr. Nolte and his wife of 48 years plan to move to Sioux Falls, South Dakota, to live with their son Howard.

April Thanksgiving at Burnsville

Sundays, April 13, 20, and 27, 1980, were set aside as a time of thanksgiving by the members of Good Shepherd Lutheran Church, Burnsville, Minnesota, as they acknowledged the formal completion of their expansion program. The effort was initiated in the early part of 1977 and resulted in the construction of an enlarged nave, two-story education wing, and remodeled office area. Dedication of these enlarged facilities took place in June 1978.

With the major phases of the program completed, the congregation desired to express its thankfulness to the Good Shepherd for this blessing. Former pastors were invited to return for the occasion and congregational activities were coordinated to emphasize the different aspects the congregation had in mind in its expansion. Special service formats were printed to focus attention on the particular theme of each thanksgiving Sunday.

The first thanksgiving Sunday, April 13, stressed the nature of the church or sheepfold. Pastor LeRoy Lothert, the pastor to serve Good Shepherd as a small mission congregation

from 1963-65, returned to speak about the Good Shepherd and how he gathers his flock through the means of grace. His message brought back memories of the first steps the congregation had taken in organizing and breaking ground for its first unit. Charter members joined the congregation in a noon meal in the new education wing.

In the afternoon thanksgiving service, President Carl Mischke spoke in behalf of the Synod and reminded those assembled of "their debt of gratitude" to the living God who guides a flock in its preaching and teaching ministries. The congregation's choir and youth instrumentalists provided selections to edify the service.

The emphasis of the second thanksgiving Sunday was evangelism. In keeping with this, 12 members of the congregation conducted a canvass of the surrounding neighborhoods on the preceding Saturday, making 236 contacts and finding 44 prospects. The following morning, April 20, Pastor Roger Drews, first resident pastor who served the congregation from 1965-72, returned to exhort the hearers: "The Good Shepherd — Seeks Lost Sheep." He described the ministry of the Good Shepherd as one which reaches out to those who are crippled by sin and brings them to know the care and concern of the chief Shepherd.

The theme of the third thanksgiving Sunday, April 27, emphasized Christian education. In preparation for this Sunday, the Sunday-school staff assisted the children of the congregation in presenting a special program of songs and skits. Children from the congregation who attend Bloomington Lutheran School sang for the services under the direction of Miss Mary Stuedemann, a student teacher from DMLC. On this Sunday Pastor Richard Weeks, second resident pastor who served from 1972-75, commended the congregation for its endeavors to open a Christian day school in the fall of 1980 for the lambs of the Shepherd's kingdom, and reminded them not to lose sight of the importance of providing an ongoing program of adult instruction and Bible study.

Good Shepherd Congregation has been richly blessed in countless ways. At this time the congregation wishes to express its thankfulness to the Synod's Board of Trustees and to the Synod as a whole for allowing it to enter



Good Shepherd Church

into a "pilot" program for teenage congregations which made the expansion possible.

Above all, the congregation expresses its thankfulness to the Good Shepherd himself. Hanging on the chancel walls are two banners which express this truth of Scripture: "I Am the Good Shepherd: The Good Shepherd Gives His Life for the Sheep!" These banners serve as a fitting reminder that it is Christ who is the source of our blessings and who directs us in the work we are called to carry out. They serve to remind one and all who worship in the Shepherd's House that we can count on his promises and trust him with all our needs. In the true spirit of thanksgiving we proclaim of him: "I Am the Good Shepherd, and Know My Sheep, and Am Known of Mine."

Pastor David A. Tiarks

NOMINATIONS—DMLC

The following names were submitted by members of the Synod as candidates for the professorship in the Religion/Social Studies field at Dr. Martin Luther College, New Ulm, Minnesota.

- | | |
|---------------------|----------------------|
| Dale Arndt | Minneapolis, MN |
| Mark F. Bartling | Onalaska, WI |
| Timothy Bauer | Denver, CO |
| John M. Brenner | Big Rapids, MI |
| Daniel Buske | Lansing, MI |
| Robert Christman | Green Bay, WI |
| Joel Ehler | Frankenmuth, MI |
| Douglas Englebrecht | Neenah, WI |
| Thomas Franzmann | Fair Oaks, CA |
| Ronald Freier | St. Joseph, MI |
| Richard Frohmader | Sault Ste. Marie, MI |
| William Gabb | Watertown, WI |
| Ronald Gorske | Appleton, WI |
| David Gosdeck | Stillwater, MI |
| Darald Gruen | Antioch, IL |
| Daniel Habeck | Oshkosh, WI |
| Carl Henkel | St. James, MN |
| Robert Hartman | Livonia, MI |
| Eugene Kock | Minocqua, WI |
| Harlyn Kuschel | Reedsville, WI |
| Mark Lenz | Urbana, IL |
| Mark Liesener | Bloomington, MN |
| LeRoy Martin | Woneoc, WI |
| Paul Naumann | Hemlock, MN |
| John Parcher | La Crosse, WI |
| Karl Peterson | Ann Arbor, MI |
| David Ponath | North St. Paul, MN |
| Victor Prange | Janesville, WI |
| Ronald Roth | Milwaukee, WI |
| John Ruege | Oakfield, WI |
| Jonathan Rupprecht | Sanborn, MN |
| Keith Schroeder | Bay City, MI |
| Wayne Schulz | Rapid City, SD |
| Alan Siggelkow | Milwaukee, WI |
| Dennis Smith | Livonia, MN |
| Christian Sulzle | Pullman, WA |
| James Tiefel | Saginaw, MI |
| David Valleskey | San Jose, CA |
| Richard Weber | Lake Geneva, WI |
| Daniel Westendorf | Hopkins, MI |
| Rolf Westendorf | Milwaukee, WI |
| Victor Weyland | New Ulm, MN |
| David Witte | East Troy, WI |
| Thomas Ziebell | Appleton, WI |
| Robert Zink | Hales Corner, WI |

Any correspondence regarding these nominees must be in the hands of the secretary of the DMLC Board of Control no later than August 4, 1980.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, MN 55409

Seminary Graduation
continued

for the S.T.M. degree since the Summer Quarter of Supplementary and Graduate Studies was inaugurated at the Seminary in 1972.

In addition to the 51 graduates in this year's class, two 1978 graduates, having completed two years as instructors at synodical schools, were available for placement by the Assignment Committee. Forty-three men were assigned to congregations within the United States, 29 to self-supporting parishes, and 14 to mission congregations.

Three men were assigned to fields of labor outside the United States: one to Calgary, Alberta, Canada, a second to Antigua, West Indies, and the third to the Copperbelt in Zambia, Africa. Six men were assigned to teaching duties, two each at Michigan Lutheran Seminary and Northwestern Preparatory School, one at Dr. Martin Luther College, and one at Michigan Lutheran High School in St. Joseph, Michigan. May the Lord of the church grant these new workers a rich measure of his Holy Spirit and make them faithful and effective confessors of his name through their ministries!

Martin O. Westerhaus

New Position
continued

hood, a Minneapolis based fraternal life insurance society.

Two congregations have already contracted for the service. In addition to full-time assistance to the congregation the service provides for a two-year followup service and for an operational program of deferred giving — a wills program — for the congregation.

If you would like to know more about the service and its costs, please address your inquiries to the Stewardship Office, 3512 West North Avenue, Milwaukee, Wisconsin 53208.

Rev. James P. Schaefer
Stewardship Counselor

Methodist Crisis
continued

The Methodist Church is in crisis because it doesn't know what spiritual authority is; it doesn't know the difference between the kingdom of God and the kingdom of the world, and between Gospel and gospel; and it is surrendering to popular opinion its convictions regarding moral discipline.

There are even Lutheran bodies that are already well on their way to embracing views held by the Methodists. The authority of Scripture is being defied: social concerns are being presented as an essential mission of the church; God's commandments are being overruled by popular attitudes. There is one major difference; the Methodist Church is "acknowledging" its crisis.

Carleton Toppe

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NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

BROOKSVILLE, FLORIDA

WELS Exploratory services are being held every Sunday at the American Legion Post 99 at 208 E. Ft Dade Avenue (opposite the U.S. Post Office) in the center of Brooksville. The time of service is 8:00 a.m. For information or to submit names please contact Pastor Glenn Wenzel, Star Route 2 Box 491-150, Beverly Hills, Florida 32665; phone: 904/489-3027 or 904/796-1036.

CALGARY, ALBERTA, CANADA

WELS exploratory services are now being held in Calgary, Alberta. Services are held at the Whitehorn Community Hall, 228 Whitehorn Rd. NE in Calgary. The time of service is 7:00 p.m. Please send names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, CANADA T8N 0J6.

HENDERSONVILLE, NORTH CAROLINA

WELS exploratory services continue to be held in the Asheville-Hendersonville area at its own church located at 1201 Oakland Street, Hendersonville, North Carolina. Services are held every Sunday at 10:30 a.m. with Sunday

school and Bible class at 9:30. Please forward the names and addresses of WELS and ELS people living or vacationing in the western North Carolina mountains to: Our Savior Ev. Lutheran Church, 1201 Oakland Street, Hendersonville, North Carolina 28739. Or call Pastor Jon Guenther: 704/697-1261.

CENTRAL VERMONT

WELS exploratory services are now being held every other Sunday at 2:00 p.m. at Spaulding High School in Barre, Vermont. For information call Dr. Thomas Stuwe, 802/479-0408, Mr. Donald Laitenan, 802/479-0709, or Pastor Erich Waldek, 518/371-9257. Please send names to Pastor Erich W. Waldek, 1591 Crescent Road, Clifton Park, New York 12065.

FORT HOOD, TEXAS

WELS exploratory services are being conducted on Sunday mornings at 8:00 a.m. in Killeen, Texas, at the Harper-Talasek Funeral Home, 506 N 38th St. Please send names of persons living in the area of Killeen, Copperas Cove, Harker Heights or stationed at Fort Hood to Rev. James W. Naumann, 2020 Marlandwood Road, Temple, Texas 76501 or call 817/778-3009.

TIME AND PLACE

LOUISVILLE, KENTUCKY

Hope Ev. Lutheran of Louisville, Kentucky, is now worshipping in the JEFFERSON COUNTY FARM BUREAU INSURANCE BUILDING, Poplar Level Road at the Watterson Expressway (I-264). Sunday school and Bible class begin at 9:15 a.m.; worship service begins at 10:30 a.m. For directions or information please contact: Pastor Edward Meier, 4003 Fern Valley Rd., Louisville, Kentucky 40219; phone: 502/968-9735.

KNOXVILLE, TENNESSEE

Shepherd of the Hills congregation has moved their temporary place of worship from Mann's Heritage Chapel to Cedar Bluff Middle School on Cedar Bluff Rd. in West Knox County. Shepherd of the Hills serves the Knoxville/Oak Ridge area and East Tennessee in general. For more information, please contact Pastor Scott J. Stone, 8631 Peppertree Ln., Knoxville, Tennessee, 37923; ph. 615/693-7494.

COCHRANE, WISCONSIN — BUFFALO CITY, WISCONSIN

Beginning on June 8, 1980, and continuing until August 31, 1980, Christ Church, Cochrane, will hold its services at 9:30 a.m. Services at Dr. Martin Luther Church, Buffalo City, are held at 8:00 a.m.

TOPEKA, KANSAS

Beautiful Savior Ev. Lutheran Church is worshipping at the YWCA located at 225 W. 12th Street in Topeka, Kansas. Our regular schedule is 9:30 a.m. for Sunday school and Bible class and 10:30 a.m. for worship. For more information write or call Pastor Curtiss Seefeldt, 2412 W. 29th Terrace, Topeka, Kansas 66611; phone 913/267-4802.

NAMES WANTED

LAKEWOOD, WISCONSIN

Please forward the names and addresses of WELS and ELS people living or vacationing in the Lakewood, Wisconsin, area to Pastor Paul R. Johnston, Box 168, Wabeno, Wisconsin 54566.

CHARLOTTE, NORTH CAROLINA

Please forward the names and addresses of WELS and ELS people living or vacationing in the Charlotte, North Carolina area to Pastor Jon Guenther, 1201 Oakland Street, Hendersonville, North Carolina 28739. Services are held every other week in the Charlotte area, with taped services the remaining Sundays.

NEEDED

The East Fork Lutheran High School, East Fork, Arizona, is in need of a dormitory supervisor for their girls' dormitory. Women who are interested are asked to apply to: Principal, East Fork Lutheran High School, Box 128, East Fork, Arizona 85943

NEEDED

The East Fork Lutheran High School, East Fork, Arizona, is in need of a dormitory supervisor for the boys' dormitory. The supervisor will also be asked to do light maintenance work at the East Fork Nursery. Anyone interested is asked to apply to Principal, East Fork Lutheran High School, Box 128, East Fork, Arizona 85943.

WONEWOC SCHOOL CENTENNIAL

St. Paul's Ev. Lutheran School, Wonewoc, Wisconsin, will observe its centennial on August 10, 1980. Former members, graduates and teachers are cordially invited. Worship services are planned for 8:00 and 10:15 a.m. and 7:30 p.m. A pot-luck luncheon will be served at noon and an evening luncheon at 5:00. Throughout the day there will be an open house at the school, with displays and activities. Guest speaker for the morning services will be Pastor Karl Gurgel, and Pastor W. E. Schulz for the evening service.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

July 21, 22, 1980

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Richard K. Pankow, Secretary
Board of Trustees

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: August 4-6, 1980.

Place: Winnebago Lutheran Academy — Fond du Lac, Wisconsin.

Opening Communion Service: Monday, August 4, 10:00 a.m. at Faith Lutheran Church, 400 E. Johnson St. (Hwy. 23), Fond du Lac, Wisconsin.

Preacher: Rev. Clarence Koepsell, Oshkosh, Wisconsin.

Essayist: Rev. Carl Mischke, Synod President.

Essay: "WELS — 1980".

D. Worgull, Secretary